

SECRET

14 July 1967

MEMORANDUM FOR: SB/RR

SUBJECT : Information from Project AERODYNAMIC about
discontent in the Ukrainian Republic

1. The information in the attached is in sterile form. It was obtained from an AERODYNAMIC source (previously untested, but believed to be reliable), who emigrated from West Ukraine to the United States in early June of this year. The source was a deportee in Siberia from 1945 until about 1957. She had spent some time during those years in the same corrective labor camp as Cardinal Yosif Slipyj, who now is in Rome. Following her release from Siberia, the source lived in the West Ukraine, where she maintained contact with clandestine Ukrainian Catholic circles, and through her son, with young Soviet Ukrainian "nationalist" groups.

2. Please direct any questions you may have concerning this report to L D in room 5 B4804, extension 6508.

L D
SB/CAO

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Jelk
Distribution:
Orig. & 1 cc - Addressee
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NAZI WAR CRIMES DISCLOSURE ACT
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C5-311/07920-67
4 July report form

SECRET

SUBJECT: General discontent in the Ukrainian SSR

SOURCE : Recent emigre (early summer 1967) to the West from the Western Ukraine, who was in contact in the Ukraine with Soviet Ukrainian "nationalist" groups.

1. In 1963, a group of young lawyers in the Ukraine prepared and addressed a memorandum to the Supreme Soviet and to the United Nations, in which they demanded separation of the Ukrainian Republic from the USSR. The lawyers were arrested and all traces of them disappeared. Two of the lawyers involved, whose last names only the source could remember, were Kandyba and Lutseyko. (Note: Sketchy bits of information about this incident concerning the lawyers has been received in the past.)

2. Mykhaylo and Bohdan Horyn, two young Ukrainian intellectuals of Lvov, were arrested following nationalist demonstrations in Sheshory in 1965. They were tried in Lvov in April 1966. The source witnessed one of the anti-Russian demonstrations in front of the oblast court, where several hundred individuals gathered to demand release of the Horyn brothers. As the crowd began to grow, the militia called for the fire brigades, which used fire hoses to disperse the crowd.

3. Contrary to the intentions of Soviet authorities to subdue Ukrainian patriotic sentiments, the arrests in 1965 of Soviet Ukrainian intellectuals for "nationalist" activities, and the trials which followed in 1966, awakened a growing nationalist spirit in the Ukraine. Immediately following the arrests, more Ukrainian was beginning to be heard on the streets of Lvov than in many years. It was particularly noticeable where the youth was concerned. The three main "patriotic" Ukrainian centers, according to the source, are Lvov, Kiev and Moscow. There is a group of young Ukrainian intellectuals in Moscow, which sticks together and maintains contact with groups in Lvov and Kiev. Members of the group write deviationist poetry and prepare documents concerning events such as the fire in the national library in the Ukrainian Academy of Sciences in Kiev, and disseminate the material to the Ukrainian population. Even Russian citizens occasionally reproduce the poetry written by this group and disseminate it in their own circles.

4. On the night of 1 January 1967, there was a student demonstration in Ratush Square in Lvov. A crowd of young people gathered around the Dyid Morez (Grandfather Frost tree), which stood in the square, and began to sing kolyady (Ukrainian Christmas carols), followed by Ukrainian nationalist songs. When the militia tried to intervene, pandemonium broke loose and it was after midnight when the crowd finally was dispersed.

5. A tense situation developed in Lvov during the Middle Eastern crisis. People talked about stocking food "just in case of an emergency". There were rumors about a mobilization of troops and that reservists were being called. People expressed fear that the Soviet Union might get involved in the Middle East, eventually leading to war with the United States.

6. Soviet Ukrainians in general feel Ukrainian emigres need to take action on their behalf, action on the international forum and in the form of care-type parcels to the families of Soviet Ukrainians imprisoned or otherwise persecuted by the regime.

7. There is a recent revival of Ukrainian Catholic activity in the Western Ukraine, the most active being former Redemptorist priests. Previous to migration to the West, the source had contact with nuns in the source's area, who although they have to earn their living on the economy, live in small groups and continue to practice their vows in private. Several young men had recently been ordained to the priesthood, including a Lvov physician in his late 50's. So far as the "underground church" in the Ukraine is concerned, the ecumenical spirit does not apply to official Russian Orthodox clergy, because of the increasing KGB agents in their midst. Despite certain encouragement from Soviet authorities for Uniate Catholics to become Latin-riters, in an effort to take advantage of "the only chance to reestablish Catholicism in the West Ukraine", Ukrainians are determined to repudiate the suggestion. There is a secret campaign among the more active "underground" Ukrainian Catholic clergy to induce former Catholic clergy, who were coerced during the period prior to liquidation of the Uniate Church in the Ukraine (1945) to accept Orthodoxy, to openly renounce their former "conversion" and return to Catholicism. There also is some criticism to be heard lately among Catholics in West Ukraine of Cardinal Slippy's silence in Rome. It is felt he should take some public action on their behalf. West Ukrainian Catholics are waiting for a Pastoral Letter from the Cardinal, and a broadcast of a special Mass celebrated for them by him.

8. Although the term "Banderivtsi" (followers of Stepan Bandera, former OUN leader) continues to evoke certain repudiation, because of excesses committed in the Ukraine by some of his followers after the UPA (Ukrainian insurgent army) had been virtually liquidated, the term "nationalist" applies to present day "Ukrainian patriots" and is being regarded with growing respect.